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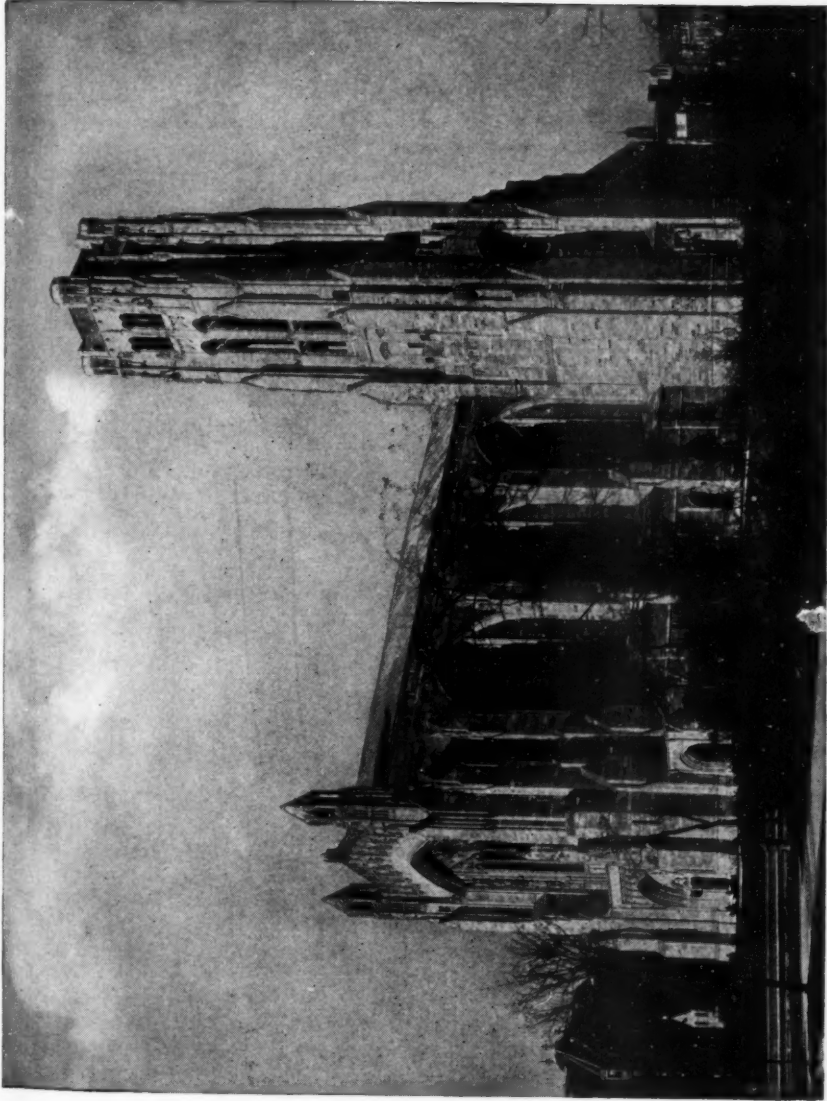
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## TABLE OF CONTENTS

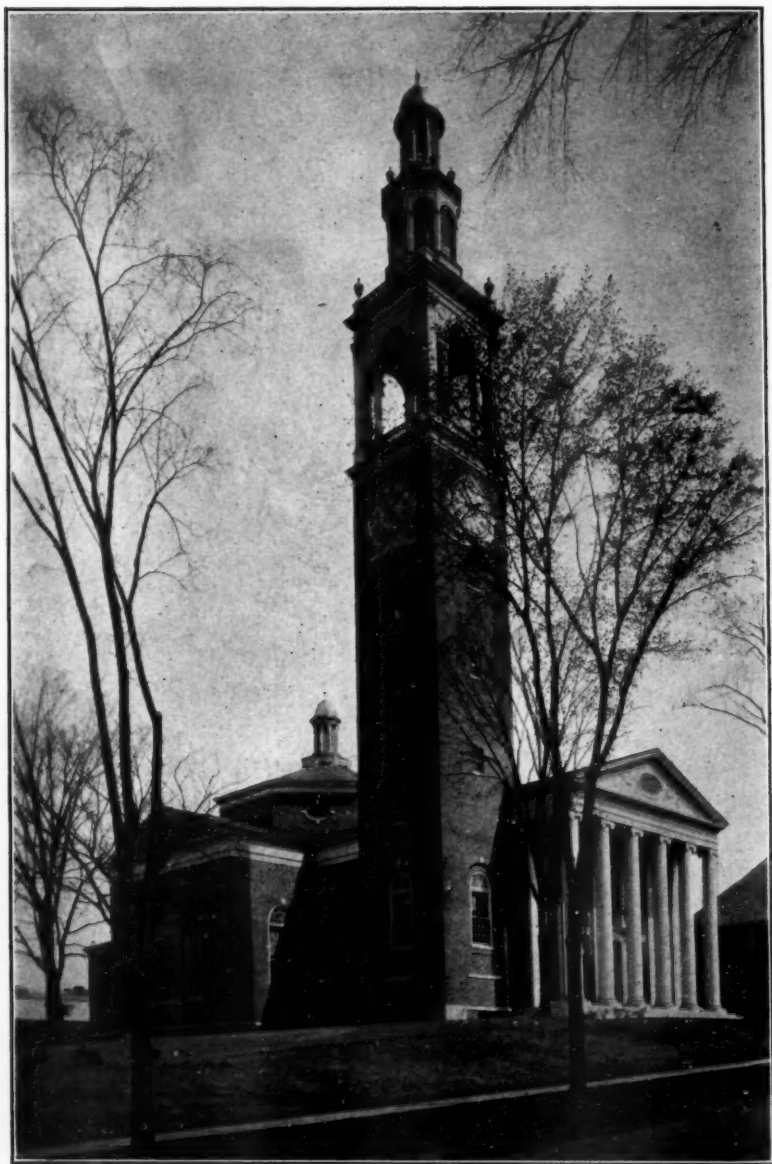
	PAGE
The Heart of Christian Higher Education, <i>An Editorial</i> .....	277
College Chapels, <i>Stanley King</i> .....	279
Students on the March, <i>John Maxwell Adams</i> .....	282
Some Necessary Changes in the Curriculum of the Church College, <i>O. H. Pannkoke</i> .....	289
Student Participation in Social Action and the Christian Life Ideal, <i>Francis J. Friedel</i> .....	296
Student Workers' Round Table, <i>Harry T. Stock</i> .....	307
Aims and Objectives of Church-Related Colleges .....	311
Portrait of Men Students, <i>Rollo R. May</i> .....	318
The Center of Population of Theological Education, 1870- 1930, <i>Walter Crosby Eells</i> .....	327
News and Notes .....	332
Additions to the Office Library .....	336

### SPECIAL NOTICES

1. *The Annual Meetings* will be held at The Mayflower, Washington, D. C., during the week of January 11, 1937.
2. *Triennial Conference of Church Workers at Universities* will meet at The Chicago Theological Seminary, 5757 University Avenue, Chicago, December 29-31, 1936.
3. *Regional Conferences of Church-Related Colleges* will be held at Asheville, N. C., in the trans-Mississippi area, and in the East North Central Area. Definite dates and places will be announced later.
4. *Christian Education* is available for fifty cents when ordered in groups of ten or more to one address.



THE UNIVERSITY CHAPEL, THE UNIVERSITY OF CHICAGO



IRA ALLEN CHAPEL, THE UNIVERSITY OF VERMONT



# Christian Education

Vol. XIX

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## The Heart of Christian Higher Education

AN EDITORIAL

JOHN BOJER, the noted Norwegian author, has given us the remarkable story entitled "The Prisoner Who Sang." "The Prisoner Who Sang" was possessed by the thought of doing extraordinary things in order to astonish his friends. "One day he is a Bishop preaching in a church, another day the President of a bank graciously making loans, again he is a tramp on the highway, then he is an actor who excels all the actors of his company because he enters into each part with such insight and enthusiasm and finds in the part, whatever it may be, a piece of his personality." His whole life was a continual round of self-discovering explorations. But he was condemned to continue in this way without peace of mind and sincerity of soul. Finally, he gains a unified, directed life. What was it that gave this to him? It was a great love, an impelling spiritual passion.

This story is a parable. In the words of another, it is "a perfect description of youth as they come to us in our colleges and universities offering the holiest opportunities that can be granted in this world to those who would guide their fellowmen." If our colleges would give direction and unity to the lives of their students, they must awaken in them a great love for a great Personality. If our colleges will say and publish to the world "For me to live is Christ," and will hold up the risen Christ to their students so that His Name is revered, faith in Him is increased, and love for Him deepened, there will develop in the student body the conviction that He is the Way, the Truth, and the Life, and

## CHRISTIAN EDUCATION

there will be exhibited a community life of such purity, unselfishness and freedom as the world has never seen.

There is a growing conviction that the chief obligation of the church-related college is to produce and develop Christian character. A pastor of a church college has written, "Students who have not begun the Christian life are to be won to it. Those who are already Christians are to be more fully established and developed in Christian thought and life. *If these things are not done by the denominational school there can scarcely be found any justification of its continuance.*" This does not mean that the college will forget that it is a school and not a church. It does mean that the college will be constantly aware that education without religion is defective and incomplete, that religion will not be limited to one department, and that all teachers will in some way be teaching religion all day long. In spirit, in atmosphere, in objective, in program, in product, the church college must be different.

The confusion of today is largely the result of a failure in education. We have failed to educate for peace. We have failed to educate for temperance. We have failed to educate for social responsibility. We have failed to educate for individual integrity. Education appears to be a mass of information and a mess of reactions.

We are living at the dawn of a new era. Old things are passing away; new things are arising. The day of the pioneer is not past. The field of education offers opportunity for significant pioneering by those colleges who dare to be different. The call of the hour is for an education which not only informs but transforms. The call is for an education which not only generates but regenerates. The call is for an education which compels not only organization but agonization. Culture and conversion are not in conflict. Culture plus conversion (a plus which cannot be subtracted) equals Christian education. Such must be the objectives of the church-related colleges of America. Such is the heart of Christian higher education.

## College Chapels\*

STANLEY KING

President, Amherst College, Amherst, Mass.

**T**HE AMHERST STUDENT in its latest issue proposes a change in chapel policy and this morning it asks you to vote on its proposal. You are entitled to know my views and I am glad to give them to you.

Three years ago, on September 22nd, I made my first address to the student body at opening chapel. In that address I said:

"Chapel is an institutional exercise. . . . It has been maintained in this institution since it was founded; it will be continued. I have no desire to impose my religious views on any one. I am not a propagandist for any religious denomination, nor for any particular faith or dogma. But I am heart and soul a propagandist and believer in Amherst College. I regard the chapel service as a valuable college exercise in which I can meet you regularly, talk with you about the College and the problems of college men. . . .

"I realize that on the subject of compulsory chapel, men disagree. In such a situation I feel entirely competent in following my own conviction. This policy is therefore the president's policy, for which he assumes full responsibility. I am confident that you young men with the instincts of gentlemen and of sportsmen will support me, whatever your individual predilections on the subject."

I spoke then without experience as a president of Amherst, and without acquaintance with the undergraduate body. I have now had three years' experience. I have not missed a chapel service in those three years except when I have been absent from Amherst. Yesterday I reread this statement of policy made three years ago. I repeat it today as a statement of conviction born of experience.

I say to you in all sincerity that I do not believe we could have accomplished what has been done in these three years if we had not had this daily meeting of the college. We are a small college. We can gain and have gained some sense of our corporate unity,

\* A Chapel talk delivered Oct. 7, 1935.

## CHRISTIAN EDUCATION

some sense of Amherst College apart from classes, fraternities, courses. I have come to know you better and this is important to the College. You have come to know something more of college policy than you would otherwise have known. The service requires ten minutes of your time. It requires more of my time. If I can afford that time because I believe it to be of value to the college, I hope you will feel you can afford it.

It is sometimes true that young men change their opinions with increasing maturity. It is certainly true that for at least fifty years the subject of required chapel has been a hardy perennial for editorials in *The Amherst Student*. And it is equally true that substantially all of our alumni who have discussed the matter with me, and they are legion, have told me that they are now grateful that chapel was required of them in their college days though many of them opposed it when undergraduates. It may be that their maturer judgment is sound.

It is equally true that for half a century at Amherst seven presidents of this College in succession have believed in and conducted chapel. The form has varied with the president; the function has been continued.

There are many ways of coaching football. If you choose a football coach who believes in the Warner system, you do not tell him to bring the team up to its full maximum of performance but by some other system. There are many ways of teaching history. Professor Packard practices the art in his way; Professor Gallinger in his. If you choose a professor of history, you do not tell him to teach it some other way than the way he believes best. Nor should you expect an administrator to change radically an essential element of his administrative method and try some other in which he has no confidence. That way lies failure, whether it be in football or in teaching or in administration.

Chapel is for the administration an opportunity and the only opportunity of direct and regular communication with the college body. Perhaps from the point of view of some undergraduates it is an apparently unnecessary chore. But I spend each day, and gladly spend, some hours on chores you undergraduates think important. I hope you will be willing to spend ten minutes on a meeting of the college body which I think important.

## COLLEGE CHAPELS

There is a fallacy in much of the undergraduate comment on the chapel problem. It is the assumption involved in asking what does the undergraduate get out of chapel. Let me ask you what do these faculty members *get out* of chapel. Let me ask you what do the dean and the president *get out* of chapel. Any vital relationship must have a two-way switch—getting and giving. Your relationship to the college and to the administration of the day must be a two-way relationship if it is to have continuing vitality.

For three years I have given you my full cooperation in undergraduate affairs. And I shall continue to do so. For three years you have given me your full cooperation in carrying out the chapel policy. I hope you will continue to accord me this cooperation.



## Students on the March\*

JOHN MAXWELL ADAMS

Director of University Work, Board of Christian Education,  
Presbyterian Church, U. S. A.

"IN all ages the great creative religious ideas have been the achievement of the intellectual and spiritual insights of young men. This is evidenced by such names as Jesus, St. Francis of Assisi, Savonarola, Loyola, Huss, Luther, Erasmus, Wesley and Mott. In literature, the arts, the sciences, many of the most revolutionary ideas have been worked out by young men under thirty and frequently by youths between eighteen and twenty-five."

With these striking words, Professor Clarence P. Shedd (Yale Divinity School) opens his recently published account of "Two Centuries of Student Christian Movements" in America. But the question which haunts the mind of many earnest citizens today is, "Can we hope for anything like that from *our* young people?"

Before one can hazard a reply, it is necessary to understand the conditions which might call forth that vital religious leadership among young people which our age so obviously needs.

For example, let us look at the Nineteenth Century, which opened with a condition of religious and moral cynicism which surpassed anything that we have seen, and which closed with a flowering of religious idealism to which many of us look back with wistful longing. What developed the flower out of such unpromising soil?

Lest we become too discouraged over the religious and moral lapses of our own post-war period, let us read the historian's account of that "wave of scepticism and immorality which was one of the by-products of the war-torn condition of the world and atmosphere of Revolution (about 1800). . . . There was much more extreme defiance of conventional, moral and religious standards by young people than that experienced following the World

\* Reprinted by permission from *The Presbyterian Tribune*, New York City, November 28, 1935.

## STUDENTS ON THE MARCH

War of 1914-1918." For example, in 1794, a Christian professor at Bowdoin College wrote, "In the first eight classes I can learn of but one who may have been deemed, at the time of admission, hopefully pious; and it is doubtful whether he had made a public profession of religion." In the Dartmouth Class of 1799 there was but one professing Christian. In 1815 the Christian students at Harvard are described: "The No. of these (14) is few, and their trials are many. They have a multitude to oppose and cannot meet for social prayer *openly*, but as it were in secret, for fear." On one campus the students expressed their open rebellion against Christianity by staging a burlesque communion service under the eaves of the college chapel, and feeding the sacred elements to a dog.

## STUDENTS LED THE WAY

If we seek for the causes which transformed American campuses from such a barren waste to the fertile fields which produced such remarkable Christian faith, devotion and aggressive leadership in the last quarter of the century, we find one conclusion inescapable. *The determining factor, humanly speaking, was the growing group of students whose lives were transformed and made dynamic by commitment to a daring cause.*

To be specific, the Religious Awakening in the first half of the century, in so far as it vitally affected student life, was the direct result of the novel and radical idea of Foreign Missions. It was in 1792 that William Carey, the humble British cobbler, dared to challenge the Christian Church to its obligation to evangelize the world. It was in 1806 that five students at Williams College, in that famous prayer-meeting held under a haystack, gave their lives to a cause so novel and unpopular among Christian people that the records of their later meetings were written in cipher, for their protection. But there was religious vitality in such a commitment to a breath-taking cause. In 1830, a group of students at Andover Theological Seminary sent out a challenge which began: "Dear Brethren: religion *must* become the ruling principle among our men of authority; our waste places *must* be supplied; our Western population *must* be evangelized, the heathen world *must* be converted." By 1858, seventy Christian



## CHRISTIAN EDUCATION

Student Associations had been organized, of which more than half took the name, Society of Missionary Inquiry.

The power of this missionary vision is indicated further by the fact that in the first Student Conference called by Dwight L. Moody at Mt. Hermon in 1886, the nineteen missionary volunteers "stole the show" and before the end of the Conference had enlisted exactly 100 students for service on the foreign field. Thus was born the Student Volunteer Movement, with its "daring, hell-defying motto"—"The Evangelization of the World in This Generation." During the next college year more than 1,500 men and women students volunteered for foreign missionary service. By 1920, the number of Student Volunteers who had actually reached the mission field was over 11,000. Even though the dream was not realized in their generation, the devotion to the cause of foreign missions, more than any other one factor, called forth the response of Christian faith and life which mark the closing quarter of the Nineteenth Century.

## STUDENTS LED ON SLAVERY

Another novel and radical cause captured the imagination and commanded the loyalty of a group which contributed mightily to the spiritual vitality of their times. When the Nineteenth Century dawned, the Christian conscience was totally unaware of the moral problem involved in slavery. Then a slowly growing number of young "radicals" insisted that, in spite of proof texts, the institution of slavery and the mind of Christ were incompatible. So heated was the controversy and so determined the proponents of a new moral standard that before 1835 the Trustees of Lane Theological Seminary took action "prohibiting the discussion of slavery among students; both in public and in private." As a result, four-fifths of the students left the Seminary and went to Oberlin "to constitute the first theological classes." The Civil War which resulted from the pressing of the moral issue was a most regrettable outcome, from which we have not yet recovered. Even at the time, Dwight L. Moody, who was an ardent enemy of slavery, and was himself of military age, could not conscientiously enlist to fight. He said: "There never has been a time in my life when I could take a gun and shoot

[ 284 ]



## STUDENTS ON THE MARCH

down a fellow-being. In that respect I am a Quaker." (William R. Moody, "Life of Dwight L. Moody," page 82.) Nevertheless, the great cause of Abolition challenged American students to a moral earnestness which was a major factor in the development of dynamic Christian leadership.

Later in the century, the cause of Temperance and Abolition of the Liquor Traffic constituted a crusade which similarly called forth vital Christian leadership among American youth.

### WHAT OF OUR DAY?

Now let us look at our own day. We, too, suffer from a post-war depression that is economic, moral and spiritual. Earnest adults are calling, "Watchman, what of the night?"; and those who are in close touch with the life of American campuses are replying, "We believe that we can see the dawn of a new day of Christian faith and aggressive spiritual vitality."

"History always repeats itself—but always with a difference." So we find a growing religious life among our contemporary students, but the great cause which is capturing the imaginations and commanding the loyalties of these young Christian leaders is again one that is generally considered novel and radical. It is again the response to a call for pioneers and adventurers, but of a different kind from those of the Nineteenth Century. As the great explorer, Commander Richard E. Byrd, has said: "It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war." It is a new evangelism, resulting from a fresh vision of a great cause. As Henry B. Wright said of addresses by Sherwood Eddy and J. Stitt Wilson to students in 1921, "There is a new greatness about them; such speaking only comes when great issues are up. My father told me how it came in the days before the Civil War in the anti-slavery fight. In the years ahead we shall be examining all our social and economic life. Perhaps we are all on the wrong road; we must study the matter."

It is as students are studying the matter of our economic, political, social and international life, that there is growing this fresh

## CHRISTIAN EDUCATION

interest in religion and a fresh discovery of the power of Christ in human life. Three great pressures are forcing American students to begin to take life seriously—the threat of war, the prospect of unemployment, and the warning of personal futility which comes from the experience of the “post-war generation” that fled so enthusiastically all religious and moral ideals. Personal contact with over 50 American campuses within the past nine months leads the writer to feel that the tide of student and faculty opinion has definitely reversed the course of the past fifteen years away from religion. It is clearly moving toward a deeper concern for, and participation in, Christian faith and life. In most places this is evidenced by a larger attendance at meetings of Christian people, a greater interest in study and discussion of the Christian faith and life, and the enlisting of outstanding campus leaders in Christian work. Not only from personal witnesses of students and professors who sense this new spiritual life, but from the fact that this new vitality seems to vary from campus to campus in direct ratio to the awareness of our present social and moral crisis, one is led to the conclusion that once again a great cause is laying hold of the lives of American youth. It is nothing else than the vision of the Kingdom of God—“Thy Kingdom come—Thy Will be done in earth”! The grandchildren of the generation that responded to the call of *unredeemed geographical areas* are feeling the challenge of *unredeemed moral areas*. They are saying that “Either Jesus Christ must be Lord of all, or He is not Lord at all.”

### CHRISTIAN YOUTH BUILDING A NEW WORLD

Professor Shedd closes his book with the regret that for our generation of college students, “there is as yet no such guiding goal as the ‘evangelization of the world in this generation.’” But in the year that has passed since the publication of that study, evidence accumulates that a guiding goal has been found, to which students are making a remarkable response. It is the program of “Christian Youth Building a New World,” with its general objectives of A New Person, A New Home, A New Church, A New Community, A New Nation, and A New World. Nine specific projects are receiving initial emphasis. The im-

[ 286 ]

## STUDENTS ON THE MARCH

mediate interests of college students are suggested by the following tabulation of a vote of 23 university students from Southern California at a Presbyterian Young People's Conference, when asked to indicate the four subjects of the nine which they were most eager to study:

1. Developing a program of personal religious living—10.
2. Helping other young people to be Christian—8.
3. Assisting in bringing about world peace—18.
4. Working to help solve the liquor problem—4.
5. Helping build a Christian economic order—14.
6. Providing a constructive use of leisure time—7.
7. Being Christian with other racial and cultural groups—7.
8. Preparing for marriage and home life—12.
9. Developing a Christian type of patriotism—9.

In response to the challenge of these nine emphases, students are growing in their Christian faith and life, not only in their denominational groups, but this program promises to be the first united Protestant movement among young people in the history of America. It includes officially the International Council of Religious Education (42 Protestant denominations in the U. S. A. and Canada), the International Society of Christian Endeavor, the Federal Council of Churches, the Y. M. C. A. and the Y. W. C. A. These organizations have a total membership of some ten million American youth.

As one sees the slow but profound moving of the Spirit of God in the lives of students and professors in recent months, responding to the call of the Master to "Seek first the Kingdom of God," one's heart is lifted up in great hope.

## THE CHURCH MUST UNDERSTAND

But there are two possibilities that may frustrate, at least for our day, this new religious spirit. The first is that the Church may fail to understand and therefore may effectively resist these novel emphases of Christian young people. Let us recall that when William Carey presented the challenge of the Dark Continents to his fellow Christians in England in 1792, he was met with the scandalized shout of the Chairman: "Sit down, young man, sit down! You're an enthusiast! If the Lord wants to

## CHRISTIAN EDUCATION

convert the heathen, he'll do it without asking you or me!" Already some sections of the Church are saying the same to those who seek to build a new economic and social order in every land, after the mind of Christ. In many places, students with the greatest ability and idealism are failing to find a congenial fellowship in the Church of Christ today. How long before we understand and welcome them?

The other possibility is that the Church may fail to give adequate leadership to the wistful quest of youth for a way out of their personal and social confusion. Today the American student mind is pliable. It is eager to follow intelligent, sincere, consecrated Christian leadership. The Presbyterian Board of Christian Education is providing that kind of leadership through university pastors in 51 student centers across the nation and through the religious influences of our 53 church affiliated colleges. But the pressure of events is so rapid, that this golden opportunity may not last for long. Youth may too quickly decide that the answer to their problems is not to be found in the Church, or, what is more important, in Christ. What happens in the life of the generation that is now in college may determine the course of our civilization for the remainder of this Twentieth Century.

This supreme opportunity must be met by an increase in both the quantity and the quality of the Christian leadership on the campuses of every nation; and by the increase in the support which is given that leadership in prayer and in personal cooperation. There will be a new world, of some kind. God grant that it be built under the leadership of Christian youth!

# Some Necessary Changes in the Curriculum of the Church College\*

O. H. PANCKOKE

Director of Research, Commission on Higher Education,  
American Lutheran Conference

IN the September issue of *School and Society*, President Wilkins published a study on enrollment trends in Higher Education. He shows that two generations ago the so-called Liberal Arts College was practically alone in the field, today only a fourth of the students attending college and university are in Liberal Arts Colleges. Furthermore, while Liberal Arts Colleges between 1920-1935 showed no increase in enrollments, universities increased 35 per cent; Teachers Colleges, 150 per cent; Junior Colleges, 600 per cent. There seems to be reason for the question asked by a writer in the *Journal of Higher Education* this year: "Is the game worth the candle?" and the suggestion that the small four-year independent college is caught between the jaws of a giant nutcracker which are slowly closing down on it, the high school reaching up from below and the university and professional school reaching down from above.

When *business* declines obsolescence usually is an important factor. Rayon ruined King Cotton. The automobile is making life difficult for the railroads. The radio supersedes the phonograph. For a generation changes in scope, purpose, articulation, and methods of teaching have occurred in the primary and secondary schools. No significant change has occurred in the college. This may be the major reason why the so-called Liberal Arts College is apparently standing still in a period of unparalleled enrollment increases, and youth is seeking other types of higher education.

There are many who strongly believe this is the case. President Rainey two years ago summed up their belief in a nutshell:

\* This paper was read at the regional conferences of church-related colleges held at Omaha, Nebraska, and Columbus, Ohio, November 19 and 21, 1935, and is reprinted by special request of the conferences.

## CHRISTIAN EDUCATION

"The situation demands a re-thinking of our entire system of higher education—a re-evaluation of its aims and purposes; a reorganization of its program; and a thorough revision of its instructional techniques and methodology."

Why should this be true? A new type of student has taken possession of the college and a world of change has swept over western society. These two facts completely change the task of the college and demand a revision of its curriculum.

### *Who is the student coming to college today?*

It is the average American boy or girl. For over a decade the mass movement in education has passed beyond the high school into the college. Bewildered guardians of academic tradition have deplored it and tried to stop it. The tide has rolled on. The depression retarded it slightly. Today the tide is rising again. Mass education at least in the lower college years is a fact which must be met.

President Wilkins' study shows that while in 1900 one out of every one and a half college students went on to graduate and professional school, only one in five did so in 1935. The college for a large number of students has ceased to be the preparation for a life of scholarship or for the professions.

Less than one half of the students who enter the college as freshmen continue to graduation. It is not a selected but a mixed group of students.

This new type of student who has come into the college to stay, changes completely the scope and task of the college.

What kind of an education will enable him to live wisely and worthy of Christian ideals today? A laboratory course in physics or chemistry? He never hopes to be a chemist or physicist. A specialized course in biology? He does not plan to take up medicine or biology. A theoretical course in one of the social sciences? He'll never make the application from theory to practice.

It is evident that specialized courses, group prescriptions and the abstract theoretical approach current in the college, for a large portion of college students are not a useful education.

Not only the student coming to college has changed. Life itself has changed profoundly. This is not the place to discuss



## CURRICULUM OF THE CHURCH COLLEGE

these changes. Nor is it necessary, I am sure, before this group to do so. Let me emphasize just three of far-reaching and direct importance for Christian Higher Education.

The whoopee period in higher education, secular or Christian, is over. The financial problem is with us to stay for some time to come. The emphasis and the interest has shifted from the individual to the group. The social moral problem is with us to stay for a long time to come. The emphasis and the interest has shifted from the supremacy of nature to the rediscovery of the spirit. Materialism some say is dead. The spiritual problem is with us to stay for a long time to come.

What do these two facts, the new type of student and the world of change mean for the curriculum of the Christian College?

### *I. The Christian College needs further to simplify its offerings*

The financial problem is basic and it has not yet fully been grasped or solved. I do not place economics above education. But unless we have economy we may have no Christian higher education. Moreover, the need for economy has compelled us to scrutinize our educational purposes and methods and we have found many frills and many unfounded notions. It has been in some respects a blessing in disguise.

The exorbitant rise in the cost of higher education in the last decades has come through the elective system with its multiplication of courses and small classes, through the expensive laboratory instruction, through the mushroom growth of administration and educational bookkeeping. Everyone of these today is discredited or questioned.

For ten years higher education has been struggling to overcome the evils of the elective system but academic privilege has stubbornly resisted. Educational leaders have frankly said the elective system is wrong in principle. Education is not the mysterious unfolding of hidden powers in the individual remote from a cruel world. The aim of education is to introduce the student to the world in which he must live.

Many experiments have shown that small classes have no advantage over large classes. Charters questions the results but until they are proven false there is no valid reason to burden

## CHRISTIAN EDUCATION

overburdened budgets with small classes. Expensive laboratory instruction for students who are little interested in laboratory technique has not proven its superiority over the demonstration method to justify the cost. Administration has only ancillary importance.

The fact of the matter is that education is a mass enterprise and will be that more and more. Neither Christian nor secular higher institutions have or will have the funds to make it anything else. The task of the Christian College is to develop a system of education which will be economical and at the same time educationally sound and on the strength of it go out to get its share of the larger enrollments which are coming.

The Universities of Chicago, of Minnesota, the states of Florida, Georgia, Oregon, North Carolina have accepted the large class idea and the demonstration method in the sciences through the introduction of general courses and general education in the lower college years. I have the strong suspicion that economy has been a guiding thought. I do not blame these institutions for showing good judgment. I do blame, the smaller Christian college, with its limited resources, for failing to see the solution for the problem which more than any other is endangering its existence.

### *II. The Christian College needs closer integration with life*

Breadth of educational experience is usually assigned as the purpose of the lower college years and group prescriptions as the method to attain this. In actuality is this purpose realized? Emphatically no.

The evidence gathered in the great study on teacher training curricula of the National Survey of Secondary Education is overwhelming that the education of the average college student is narrow and incoherent. He has had no contact with large and important realms of reality, the arts, philosophy, the humanities. In the other fields he has sampled here and there.

Is the evidence true or false? Is the average student in college today introduced to every important phase of life: God, nature, society, the realm of the spirit, music, the fine arts? Is the



## CURRICULUM OF THE CHURCH COLLEGE

average professor deeply concerned in doing this? On the contrary, individual material success, pre-professional preparation, narrow abstract scholarship, I think, in most colleges are still the controlling factors. Preparation for life, if thought of at all, is of secondary importance.

Of interest to the Christian Colleges is the fact that according to a recent study forty-five per cent of its graduates become teachers. Breadth of educational experience and vital relation to life are the requirements for teachers made by the National Survey of Secondary Education.

General education, it is believed, will be the solution of the difficulty, "to educate the citizen for effective participation in all those common understandings and cooperations which are necessary to sustain the best in our complex contemporaneous civilization."

Evidence is becoming impressive that general education is going to be the task of the lower college years. Not only is it accepted in current educational discussion, but its introduction by the universities of Chicago and Minnesota, and by the states of Georgia, Florida, Oregon, North Carolina is evidence that it is rapidly becoming educational practice.

There is no valid definition of general education available as yet. Many institutions, educational associations, and foundations are at work to find it.

Whatever the ultimate definition may be one thing is clear, it will not be in terms of subject matter and abstract theoretical knowledge. It will be in terms of personality and function in life.

It must be clear that the essential question in education in general and especially in Christian education is not: What should the student know? It is what must the student be and do in life? Character and function are the goals of Christian higher education, not abstract theoretical knowledge, no matter how extensive and complete.

In rigorously applying these questions in defining the aims and scope of the curriculum of the Christian college and in testing its results, lies the hope of making Christian education vital, useful for its students and significant for life.

## CHRISTIAN EDUCATION

### III. *The Christian College needs to be integrated more closely with the ideals of a Christian faith and a Christian life*

What is Christian higher education? Is it not the growth of a complete Christian personality which functions in every important field of life with Christian insights and attitudes to make God's Kingdom come and His will be done?

If this is true isn't it essential for the Christian college to achieve Christian attitudes and Christian insights in every field of life, physical, health, leisure, and recreation, the natural sciences, the social sciences, the humanities. The curriculum of a Christian college is and must be a unity aiming in every one of its parts to achieve Christian attitudes, Christian insights, Christian purposes, and the ability of the student to think, feel, act as a Christian in every situation of life.

This can hardly be said to be the case today in the average Christian college.

The older classical-mathematical curriculum did recognize the dignity of man and the validity of the human spirit and it presented a measure of coherence in the study of classical civilization.

With the introduction of the objective sciences this coherence, this recognition of the unity and purpose of life disappeared. The same divisiveness and conflicts of purpose which characterize modern life find their way into higher education.

In the first place, the curriculum divided itself into religious and secular courses, existing side by side and independent of each other. Religion ceased to be a vital and determining factor in the ever-growing portion of the curriculum.

In the second place, points of view in the curriculum and methods of approach are directly at war with fundamental Christian beliefs. The intense application of the method of factual analysis in the exact sciences inevitably undermines a sense of the mystery of life and the reality of God's unseen realm. The objective approach in history and the social sciences dehumanizes life and makes a vital sense of God's presence in life difficult. The humanities were crowded into the background and often taught in the spirit and by the atomizing methods of the exact

## CURRICULUM OF THE CHURCH COLLEGE

sciences. With the ascendancy of the objective sciences in the curriculum of the Christian college, the materialization and mechanization of life to which they have led, gained a foothold also in the Christian college.

What is a Christian education worth unless it leads to a Christian view of life? Is a Christian view of life limited to a formal knowledge of Christian teachings? Is it possible to believe in God and at the same time accept the supremacy and all sufficiency of nature? Is it possible to accept the Cross and eliminate human consideration and sympathies from the social studies?

Christian higher education to be validly Christian must introduce into every field of the curriculum fundamental Christian ideals. The natural sciences, the social sciences, the humanities in a Christian education are no longer outside the Christian point of view, existing in their own right than are the specific courses in religion.

Richard Niebuhr, in the current issue of *Christendom*, says: "The task of the present generation appears to lie in the liberation of the Church from its bondage to a corrupt civilization." In Europe this has been recognized since the turn of the century. The line of development which led from Schleiermacher, through Ritschl to Harnack, who could define the essence of Christianity without Christ, is finished. The faith in the scientific machine civilization which led to the world war is shattered. The effort at humanizing Christianity and at identifying it with that imperialistic machine civilization, it is now seen, has led Christianity to the brink of bankruptcy. The great theological thinkers of Europe are seeking again to find God and Christ and religious values not in the revelations of science or the promises of the machine. They are returning to the Bible.

This same essential opposition between the world and Christianity is coming to be recognized here in America. It is coming to be the dominant note in a new awakening of the Churches. The future of the Christian college lies in hearing and interpreting this note in an education more unmistakably and dynamically Christian.

# Student Participation in Social Action and the Christian Life Ideal

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**A**MONG the aims and objectives of the National Conference of Church-Related Colleges is one which embraces in its scope all of the others and, in fact, crystallizes the essential function of the Christian college. The Conference aims "to give emphasis to the fundamental place of religion in education (especially at college level), a. in the formulation of a Christian philosophy of life, b. in the development of Christian character in the individual, and c. in the establishment of a Christian social order."

The implications in the subject presented for discussion in this paper are therefore quite obvious. We are here concerned with the question of coordinating, unifying, synthesizing the elements that go to make up the life and activity of the college student. Where shall we find the integrating factor that will give permanent and satisfying value to his outlook on life, direction and unity to his personal activity, richness and usefulness to his contacts with other members of the social body of which he is a part? The Christian college has the answer to this question, for it has as its foundation the Christian philosophy of life according to the pattern of which it proposes to develop the character of its students so as to aid them in making proper personal and social adjustments. If the Christian college is no longer consciously striving for these ends it has lost its *raison d'être*.

There is good reason for serious-minded educators who are interested in the welfare of students and of society at large, to be troubled over the rather wide-spread breakdown of religion and morality in the population generally and among college students in particular. We need but cite the article by Wentworth in the *Atlantic Monthly* on "What college did to my religion" as fairly typical of many similar occurrences. Such collapses of faith are little to be wondered at if instructors in our institutions

## CHRISTIAN LIFE IDEAL

of higher learning have drifted from the moorings of a secure philosophy of life and so by their cynicism, skepticism, materialism or atheism tend to weaken or even destroy the religious beliefs of their students. Youths, still in its impressionable years, lacks the training and the learning necessary to detect the fallacies and weaknesses in the arguments advanced by those who should be its guides in the pathways of truth. What college student subjected day after day to a battering of his faith by sly insinuation, ridicule, contempt or overt hostility on the part of his instructors, can hope to leave college at the end of four years with his faith still unshaken? What girl in one of the very prominent women's colleges in the East can withstand the deleterious influence of the professor who takes as the major premiss of his social teaching that Christianity lies at the root of all our social evils and proceeds to the conclusion that the world would be better off under a reign of godlessness? Nor is he content with stopping here but proceeds to draw practical consequences and so unblushingly advocates greater freedom in sex relations, the legalization of abortion, and so on. How terrible an indictment it would be if any Christian college would have to plead guilty to the charge of enfeebling or crushing the faith of any of its students.

### *The Personalist Philosophy of Christ*

In 1928 there appeared in the *Century Magazine* a series of articles by an anonymous writer under the caption "A modern seeks truth." In one of these articles the author puts the questions: "Why is life and what is human life? What has it come from—whither is it bound? What relation has it to other than human life, to the infinite stream of forms and energy?" He claims to have looked in vain for the answer in Christ. "Christ tells me nothing about this, and this is what I want to know. The Christian religion without this explanation and rational background is to most men a 'beautiful story' and a collection of moral precepts—very fine but over-idealistic and remote from the demands of practical life in this age."

The accusation launched against Christianity that it is obsolete or outmoded is a very familiar one. If religion with its

## CHRISTIAN EDUCATION

implied code of morality is to shift its foundations with each fresh advance of science, how much useless gropings after the truths we most desire to know and for which science is not equipped to give the answer, would necessarily follow. In spite of all the changes that go on, human nature remains fundamentally the same, the purpose of man's existence is unaltered. Divine revelation need not be twisted and distorted to suit the vagaries and caprices of scientists who will tomorrow cast on the scientific junk-heap the theories or hypotheses which today they so loudly proclaimed as infallible truth.

To the earnest and sincere seeker, Christ *does* give a philosophy of life; Christ *does* give an explanation of life, its origin and destiny; Christ *does* communicate a social message. Christ declares Himself the Way by which mankind can reach happiness, the Truth by which we may direct our thinking and living; the Life, who is come that we might have life and have it more abundantly.

On the surface of things Christ did not seem at all concerned about the reconstruction of the social order under which He lived. Acute social problems existed then as they do now; yet Jesus went about His Father's business, preaching the Kingdom of God to the souls of good will. He shed His blood for the entire human race, yet His redemptive action is ineffective unless applied to the individual.

The social value of Christ's teaching lies precisely in this that it is pre-eminently a personalist philosophy of life. This personalism must not be confounded with individualism, to which the epithet "rugged" is frequently attached and which symbolizes all too often selfishness, greed, the lust for wealth and power, and the exaggerated freedom of action that tramples under foot the God-given rights of others. The nucleus of society in the Christian scheme is the individual himself. Herein lies the basic difference between Christianity and systems of thought such as Socialism and Communism. Socialism, although denying morality for it is frankly materialistic, holds the present social order to be immoral and so seeks for the breakdown of the social structure; the sooner this catastrophe occurs, the sooner will its objectives be realized. Socialism believes in a process of evolution;



## CHRISTIAN LIFE IDEAL

Communism, its twin sister, desires to speed up the ultimate crash by actual violence and revolution. Christianity, on the other hand, labors to effect the betterment of the individual and through him the social body; it does not close its eyes to the injustices and exploitations that exist but strives to reduce these to a minimum and to alleviate the sufferings caused by them; it cannot cease to denounce violations of justice and charity; it cannot cease to preach in season and out the precepts of Christian love and duty; by so doing, it is really bringing about a re-creation of the social order. Socialism is primarily interested in the mechanical structure of society; Christianity reaches the being of flesh and blood who makes up the social body. Socialism is impersonal; Christianity is eminently personal.

The Christian college has as its fundamental obligation that of communicating to its students the philosophy of life as taught by Christ. It must hold as first principles the existence of God, the dependence of all creation upon Him, the immortal destiny of man, and the consequent intrinsic worth of the individual created to the image and likeness of God. These basic principles draw with them a host of doctrinal and moral implications. Life, thus, takes on a meaning. The student who is grounded in such a philosophy can apply himself to constructive endeavors in the development of a Christian character and in social action without being harassed by doubt as to the validity of his first principles. This does not assume, however, that no personal problems will ever arise; it is one thing to know the principle, it is another thing to know when and how the principle is to be applied. Christian truth can stand rigid, critical examination. St. Peter urges the readers of his first Epistle to be "ready always to satisfy every one that asketh a reason of that hope" which is in them (I Pet. 3: 15), while St. Paul beseeches the Romans "that they present their bodies a living sacrifice, holy, pleasing unto God, their *reasonable* service" (Rom. 12: 1). Christianity is not a blind, unreasonable, and unreasoning philosophy of life. It can stand the test of scientific investigation.

### *The Christian Life Ideal*

Every philosophy of life by its very nature tends to motivate and in consequence to be translated into action. Theism is, in

## CHRISTIAN EDUCATION

fact, the only optimistic philosophy of life; every other is necessarily pessimistic and suicidal. The philosophy, for example, that underlies hereditary determinism as taught by a number of geneticists, ultimately relieves the individual of any responsibility for his conduct. Behaviorism is another form of determinism; while overstressing the rôle of environment, it too lifts responsibility for conduct. Socialism is likewise a form of determinism; it, no more than the others, can provide a sound ethical system. In truth, an ethical system with a foundation in determinism, involves a contradiction. Sociology, itself, has in great part divorced itself from a philosophy of life; sociologists do not speak of right or wrong but of the socially desirable or undesirable; the group is made the criterion by which conduct is to be regulated. Can anything but social chaos be the inevitable result where subjectivity dominates the whole social and ethical field?

In the Christian college the ideal of the Christian life constitutes the form on which the student can pattern his own life. Therein he can find the principle of integration that gives power, beauty, fullness and effectiveness to his personal living and to his social relations. This ideal is not a mere abstraction; it is a Personality, compelling, vibrant, lovable—the Son of God Himself. Christ supplies the answer to the questioner who wishes to know what his conduct must be in order to enter into the possession of life: “Keep the commandments.” Elsewhere he sums up all the precepts of conduct in the one word “Love”—the pivotal point of existence. How simple and meaningful the Christian life becomes.

Education in the Christian college presupposes that the college recognizes and assumes the responsibility not only of holding before its students the ideal of the Christian life by specific courses in religion or the study of the Bible or chapel services but also of permeating the whole system of teaching with Christian thoughts. Besides, it must place at the disposal of its students all its resources to enable the students to make of this Christian life ideal a reality in their own lives. Guidance, prayer, the sacraments, worship are elements contributing to the formation of a Christian character.

College youth are idealistic, enthusiastic, energetic and gener-



## CHRISTIAN LIFE IDEAL

ous; they can be caught up by the personality of Christ and through personal attachment to Him can be inspired to great things, even to the point of heroism. If the college breathes the spirit of Christ, the student, even the most indifferent, cannot help being influenced by it. The spirit will pervade unconsciously his intellectual pursuits, his moral endeavors, his social contacts, his sports and amusements—in a word, every item of the daily routine of life and activity. He is then more than participating in the Christian life ideal; he is living it.

### *Social Action and the Christian Philosophy*

I referred above to the personalist aspect of the message Christ gave to mankind but cautioned against the deduction that He ignored the social implications of His teaching. He did not leave untouched the great social problems of His time and of all times. His approach was basically different from that of most so-called social reformers. We may say without being guilty of any irreverence to Christ that He was the greatest radical of all times. He was *the radical* for, as the term itself indicates, He proceeded to the sources of social problems in the individual; by the reconstruction of the life of the individual He could build up a harmonious social order. If Christ said nothing about the emancipation of women, He did elevate womanhood to her rightful position by preaching self-discipline, the subordination of the passions to reason and the ideals of virginity; paradoxically enough, His very teachings on virginity serve as a safeguard to the sanctity of the marriage bond. If Jesus said nothing in condemnation of war, He did proclaim the brotherhood of man; He came to bring peace to men of good will. If Jesus did not destroy slavery at once, He did declare the equality of all men in the sight of God. The same may be said for the other social problems.

Christ furnishes the basis of social solidarity not so much by pointing to His own divine personality or to His example but to the mysterious truth that the Christian by grace is incorporated into the Mystic Body of Christ. The doctrine is contained in the pregnant and illuminating expression of the Divine Master Himself: "I am the Vine and you are the branches." St. Paul in numerous passages paraphrases this thought and so testifies to

## CHRISTIAN EDUCATION

the early Christian concept of personal spirituality and social action. Let a few citations suffice. "Now you are the body of Christ, and members of member," he says in I Corinthians (12: 26-27); elsewhere in the same Epistle he states: "There are many members indeed but one body" (12: 20); and again: "Know you not that your bodies are the members of Christ (6: 15). To the Romans he says: "For as in one body we have many members . . . so we being many, are one body in Christ, and every one, members one of another" (Rom. 12: 4-5). This presentation is not a sample of the bio-organismic theories of society as propounded by Spencer, Lillienfeld and others, who claim for society a supra-individual, physical reality; here St. Paul gives testimony of a supernatural reality.

It might be mentioned in passing that this doctrine of man's incorporation with Christ through grace has, of course, always been held in honor in Catholic spirituality, particularly with regard to the individual spiritual life and to worship; greater attention is being given it with respect to social action. There is a group of enterprising young Catholics in New York—several of them converts from Communism—who have organized under the name of The Catholic Workers and who frankly take this dogma as the basis of their social endeavors. They propose to fight Communism with its own weapons, giving a real foundation to the assertion of the brotherhood of man. The philosophy of man's divine adoption underlies all their activities whether it is picketing on behalf of pitifully paid mill workers, or agitation for the formation of Share Croppers' Unions, or establishment of farm communes, houses of hospitality, etc. Their program calls for militant social action as opposed to the arm-chair variety.

Where social problems are involved, the individual, no matter how Christ-like in his own character, ordinarily cannot by himself effect any appreciable change in the order of a society that by and large refuses to live and be saved by the doctrines of Christ. Christianity offers true social values and furnishes the motives for correct social attitudes, but these must be accepted before they can become operative of good. Hence the zealous Christian must enlist the cooperation of like-minded persons in

## CHRISTIAN LIFE IDEAL

order to bring about a renewal of society. Witness, for example, the ineffectiveness of individual or even small group protests against the low-grade motion pictures fed to the public for many years; witness, too, the futility of a Code by which the producers had bound themselves; but when the forces of the country were mobilized in the Legion of Decency, results were at once forthcoming.

I believe that colleges are striving more and more to impress their students with the sense of social responsibility. The challenge is given to the Christian colleges; possessing the true philosophy of life, they alone are really qualified to produce the right sort of leadership. They must be convinced of the necessity of student participation in social action; they must communicate this conviction to the students. This presupposes an understanding of the social situation; formal courses in sociology, social problems, etc., will contribute to this desirable end.

As for actual participation in social action, much will depend upon the particular situations in which the college student is placed, so far as his life after graduation is concerned. Opportunities, however, are immediately at hand in his college, home and general community contacts.

The college campus offers constant occasions for social interaction. The student who isolates himself completely from the rest of the student body is the exception rather than the rule. Every individual, no matter how apparently insignificant and colorless in personality, exerts an influence on his human environment, just as he is in turn influenced by it. The Christ-like student—virile, courageous, kindly—makes his college world better for his having lived in it. Apart from the endless opportunities for personal influence which is at the same time social in character, there are numerous group activities which have a more direct social implication.

The college student can bring into his own home the fruits of a deeper social consciousness. He will show a more sympathetic understanding of the total home situation, will make allowance for inevitable human deficiencies, and will make a positive contribution from his Christian education to make life in the home fuller, sweeter and more blessed.

## CHRISTIAN EDUCATION

In the comparatively near future he will probably establish a home of his own. True Christian social action will make him attach great importance to the sacredness of the marriage bond, to due preparation for the assumption of the responsibilities of parenthood, and, in short, to all that aids in the preservation and enrichment of the family as the basic unit of human society. The college through its instruction must lead the student to a correct appreciation of family life. It would certainly be inimical to the best interests of society for any college to tolerate in members of its teaching staff doctrines which contravene the moral precepts of Christ and tend to the disruption of the social order.

Social action can find an outlet in the various community projects; the particular interest of the student ought to be solicited, I believe, in matters pertaining to local, state and federal government. Too often the enlightened, honest and honorable portion of the community has left government in the hands of unscrupulous politicians simply because of the unsavoriness of a great deal of politics. Political issues alone are not at stake; more penetrating social issues are involved as well.

It would take us too far afield were we to detail all the forms of social action in which the college student could share or for which he could prepare himself for subsequent participation when the occasion presents itself. It is quite obvious that the social problems are so multifarious that it is impossible for any one person to spread his interest or activity over all or even most of them. His inclinations, preferences, and aptitudes must be the factors determining a proper selection.

### *A General Program of Social Action*

May I offer here a very summary program of student participation in social action which finds its principle of energy in the Christian life ideal? There is no doubt that all of us would give our assent to such a program, for by our very presence here today we give proof of our own Christian ideals and of our sincere desire to impress these same ideals on the students committed to our charge.

1. A deeper penetration with the spirit of Christ through a study of His personality, meditation, prayer, the use of the sacraments and spiritual guidance.

## CHRISTIAN LIFE IDEAL

2. Religious study clubs, courses in religion and Bible study which investigate the social message of the Gospel and the social mission of charity.

3. The Christianization of the social activities of the campus, specifically so-called, such as dances, parties, etc., which involve definite attitudes with respect to temperance and respect for womanhood.

4. Affiliation with campus or off-campus organizations which have as their objective not only the personal sanctification of the individual but also the promotion of Christian social action, such as Sodalities, Christian Endeavor and other Youth Organizations whatever their form or name.

5. Identification with, interest in and study of the movements in progress to better the social situation whether in the local community, in the nation at large or in the international domain. Such, for example, would be social welfare work under its many forms: Big Brothers and Big Sisters, Mothers' Pensions, Maternity Guilds, Conferences of Charity, Conferences on Industrial Relations, organizations for the promotion of better understanding between the races, associations for international peace, etc.

### *Conclusion*

With a better understanding of the social responsibilities incumbent on the Christian college there should follow a more enlightened and a more active participation on the part of college men and women in social action which is vitalized by Christian philosophy and the Christian character. College youth can capitalize on its exuberant energies and enthusiasms to aid in bringing about a transformation of society through the application of Christian principles. Then would be realized the end envisaged by Pius XI when he selected as the motto of his pontificate these words: "the Peace of Christ in the Kingdom of Christ." Pax Christi in regno Christi.



PRESIDENTS OF STATE BAPTIST STUDENT UNIONS, SOUTH

# Student Workers' Round Table

HARRY T. STOCK

IT is the time when all good men (and others) are called to come to the aid of their party. It is a time when each side in the political contest is tempted to claim a monopoly on patriotism and to denounce the motives and methods of its opponents. It is a day when clear thinking is needed, and when little is to be found. It is an occasion for a rededication to the higher patriotism. Young people, in the United Christian Youth Program, are studying during the summer and autumn the meaning of patriotism for the Christian. The student constituency may well give attention to such considerations as the following.

1. What is patriotism? Which dictionary definition do you accept? How does it differ from that of Mr. Hearst, of the Elks, of the American Legion, of the American Liberty League, of the communist?

2. Do you believe in patriotism? Does a deep loyalty to one's country interfere with a Christian "world citizenship"? Can one have much loyalty to mankind in general if he is not also loyal to the smaller circles of humanity of which he is a part?

3. Distinguish between patriotism and nationalism. What is patriotism in Germany and Italy? Will we accept that idea of patriotism? Are there some agencies of propaganda in America which want us to follow this type of patriotism? Who has a right to define for you your idea of patriotism—in a democracy? Who defines it in a fascist country? Who tries to define it for us in America?

4. Has the Christian another loyalty equal to that to the state? What is meant by "a first loyalty to God"? Take the examples of Jesus and of Paul. Were they loyal to their race, to their people? Did they recognize the double loyalty—to God and to state? What did they do when the two clashed? Must the Christian today follow first what he believes to be the voice of God? If so, how can he know the voice of God? What must he do when the state seeks to punish him for loyalty to God?



## CHRISTIAN EDUCATION

### BAFFLING SITUATIONS

There are numerous instances in which the citizen's patriotism is tested. Sometimes, it is simply a case of loyalty or disloyalty to the common weal. At other times, it is a question of inability to agree with those who are chosen to represent us and who enforce their opinions upon us. Sometimes, it is a clash between religion and patriotism. Students, certainly, must learn how to act intelligently in such situations. Consider, for example, such cases as these:

a. When the law and our own convenience conflict. Even our most "respectable" citizens interpret the traffic laws to suit themselves. "But the law is the law! If you violate the speed law, you can't point your finger of blame at the person who violates some other law." Are honorable citizens under obligations to adhere conscientiously to the letter and to the spirit of the laws—traffic, tax, banking, etc.?

b. When the government tries to regulate our private affairs. In the beginning of the Italian campaign our government called upon American business men not to sell war materials to either of the warring governments. One great corporation defied the expressed wish of the President in the following spirit: "This is our chance to make money. The government has no right to tell us what to do. We shall sell as much as we can unless the government legally restrains us."

c. When the question of military training arises. Suppose a Christian believes that war is unchristian. He believes also that it is wrong to prepare for war. What is he going to do when he plans to go to a college where military training is compulsory? What should he do if he goes to a school where it is required and he develops conscientious scruples against it after enrolling?

d. When we are invited to join a protest against war or preparation for war. How shall we observe Armistice Day? Shall we join in a parade which is clearly a glorification of war? Shall we simply refrain from joining? Shall we promote an observance of our own which seeks to emphasize peace instead of war?

e. When we seek to change the social order. If we try to change the economic system, we shall be called unAmerican. The "American system," we are told, is that of competition, private initiative; the system which has been in vogue for years. Is that



## STUDENT WORKERS' ROUND TABLE

the American system? Is it equally a part of the American system to work for improvement in our social life by every legitimate constitutional means? Are all efforts to secure a wider distribution of the fruits of industry "made in Moscow?" Just what does a genuine patriotism require of the person who really wants his nation to serve the welfare of all classes and races?

f. When we are victims of the muzzling of our educational leaders. There is a nation-wide attempt to muzzle teachers in public schools, colleges and universities. This is highly financed by a group of fascist-minded propagandists. They have passed laws so that teachers are constantly under a sense of insecurity—their classroom comments are in danger of misinterpretation by "standpatriots" who are eager to throw any liberal-minded instructor out. The universities in some states are in danger of losing their charters, or of being highly taxed, if they tolerate any professors of liberal or radical points of view. What are students going to do about this kind of thing? Are they taking it "lying down"? Or are they going to protest, protest so intelligently and so persistently and so cleverly that the politicians will believe that these students have long memories and will put the fascist persecutors on the junk heap just as soon as they get a vote?

### AN ELECTION YEAR

g. When election day draws near. Most of the activity regarding the 1936 elections will naturally come in the autumn. But even now, it is important to read and analyze the speeches being made by men who hope to be elected to public office or who seek to keep others from being chosen. Many of these addresses obscure instead of defining the issues. They deal with generalities, abstractions, slogans, shibboleths, epithets; there is a paucity of honest and clear thinking. Perhaps, the student group, even this spring, might show up this shallowness. It is barely possible that the course of campaigning might be changed, in some communities, if there were evidence that a part of the populace demanded intelligence.

There is another project in which student groups might participate now. The National Peace Conference, in which thirty organizations are represented, is inviting individuals and groups to write their own political platforms for peace. What would

## CHRISTIAN EDUCATION

you do if you were a delegate to one of the national political conventions? Have you a plank that you would like to submit? For information, write The National Peace Conference, 8 West 40 St., New York.

In the fall, the candidates, platforms, and parties may be compared. Such an undertaking should be more thoroughgoing than is usually the case. An ill-prepared debate, an hour's round table, a mock convention—these are superficial methods of dealing with the issues. Seldom has it been more important for American citizens to study the policies and proposals of parties and candidates than today. Let this be an important item in the program planned for the autumn months.

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Two new pieces of material may be recommended to student groups. The first is a book which should be left where students may read a few pages during leisure moments. It is a series of reports of conversations with present day leaders, concerning the contributions to be made through various occupations. The editor is T. Otto Nall; the title is, "Youth's Work in the New World" (Association Press, \$1.75.)

The other is the first of a series of booklets issued by the Committee on Youth Problems of the United States Department of the Interior. It is called, "How Communities Can Help." It faces, specifically, the problems of unemployment and the ways in which communities can help young people who are victims of the present emergency. The first part treats of the subject, "Coordinating Community Resources." It shows how coordinating began, how their program developed, and what is being done in a number of cities. The second part deals briefly with education, guidance, employment, and recreation. It then describes self-help projects and industries in eight localities. The third section, again, illustrates the types of program activities which may be carried on by citing what is being done in fifteen areas. College students, in some communities, might be helpful in cooperating with local leaders in the development of a community-wide program for those who are not fortunate enough to share the privileges of higher education. And some who have graduated, but have no remunerative employment, might find new satisfactions in such voluntary service.

# Aims and Objectives of Church-Related Colleges

## *Baldwin-Wallace College, Berea, Ohio*

Baldwin-Wallace College was founded and endowed by deeply religious people of the Christian faith. Its trustees, teachers, and the homes from which most students come hold for the most part a Christian philosophy of life.

That means that Christian ideals of exact scholarship, personal efficiency, moral virtues, social brotherhood, economic justice, political righteousness, and ethical religion are in the elemental moods and teaching of this school. It seeks not to bind these ideas upon students as dogmas, but to enlighten minds and awaken interests in harmony with these master forces which must be depended upon to produce full-grown persons and a progressive civilization. While no declaration of Christian faith is required, it will be the aim to cultivate the essential Christian ideals in a way that will merit their support and practice by the total campus family.

## *Catawba College, Salisbury, N. C.*

In this changing era, when every social institution is challenged to justify its existence, the public rightly expects the college of liberal arts to have a clear and full conception of its opportunities and responsibilities. Recognizing this obligation, Catawba College has formulated the following aims in order that faculty and students may coordinate their activities to achieve a more complete development of the individual.

1. *Intellectual*.—To stimulate a desire to know; to instill a love of truth; to develop resourcefulness, precision, logical and constructive thinking, perspective, tolerance, and intellectual integrity.

2. *Physical*.—To provide a sustained program of physical exercise, to inculcate habits of health, and to foster enthusiasm for recreation and the spirit of sportsmanship.

3. *Vocational*.—To present the essentials of the principal voca-

## CHRISTIAN EDUCATION

tions, to assist in choosing a life-work, and to prepare for entrance into an occupation, or for professional or graduate study.

4. *Social*.—To encourage friendliness, the exercise of social virtues, and a recognition of social obligations; to develop ideals and practices which awaken a sense of the interdependence of the individual and society.

5. *Civic*.—To prepare for responsible citizenship and to create an intelligent interest in local, national, and international affairs.

6. *Cultural*.—To cultivate the knowledge and appreciation of human achievements in the arts and sciences; to develop love of excellence, broad human sympathies, good manners, the grace of humor, and the wise use of leisure.

7. *Religious*.—To build dynamic Christian character by the study of the Bible and Christian literature, by encouraging a spirit of mutual helpfulness, and by making the personality of Jesus Christ the integrating force in daily living.

### *Eureka College, Eureka, Ill.*

1. To guide the student in the development of a wholesomely integrated personality.

2. To lead him in making satisfactory adjustments in normal social relations.

3. To initiate the student into the creative experience of sharing intelligently and appreciatively in the cultural experiences of the race.

4. To guide him into an understanding of, and actual experience in the application of, the scientific attitude and method.

5. To guide him in the development of an intelligent, socially constructive, ever-expanding philosophy of life.

6. To initiate him into the experience of sharing responsibility, through cooperation in the democratically-controlled life of the college community.

7. To guide him into active participation in the task of the continuous and intelligent reconstruction of the social order.

8. To organize and administer the entire life of the college community in such a manner as to provide a unified educational experience for the student.

9. To make the college:

## CHURCH-RELATED COLLEGES

- a. A community educating itself through a program that includes all the activities of the campus;
- b. A community trying to be as nearly self-sustaining as possible;
- c. A community striving to learn the technique of, and to acquire the habits of, self-government.

### *Hanover College, Hanover, Ind.*

There are seven elements which are definitely distinguished in the statement of the purpose of Hanover College. These indicate what the faculty is trying to accomplish with each student who enrolls and follows through the course. A college cannot guarantee that the purpose will be accomplished in the personality and character of every student. Cooperation is necessary, and it is happily found to a very large extent with most students.

1. Hanover is a college providing a liberal education. The level of general education in the United States has been rising constantly and will continue to rise. An educated man must be acquainted with wider fields of knowledge as each decade passes. Specialization is begun later with each generation. Our curriculum is designed to provide each student with some study in each of the main fields of thought. One purpose of daily assembly is to round out the thinking of students to include important ideas and attitudes which might be missed in regular class work. Hanover aims at producing men and women skilled in mental processes, acquainted to some extent with the main fields of thought, interested to pursue further knowledge after leaving college, and trained to avoid prejudiced and uninformed conduct.

2. Hanover is definitely Christian in its purpose. We believe the Christian philosophy of life is the most valuable way of life and we try to present it so that each student will see its value and accept it for himself. Worship has a place in the daily assembly program. Each graduate studies one fifteenth of his required work for graduation in courses in the field of Bible and religion. These courses are of the same academic standard as all others. Our purpose is to secure and retain faculty members who are not only professing Christians, but men and women who by the ex-

## CHRISTIAN EDUCATION

ample of their lives and the attitudes they express in class sustain and develop Christian thinking and conduct.

3. All movements and institutions which build a better world are dependent for their birth, their growth and their support on the voluntary service and sacrifice of public spirited men and women. This ideal of public-spirited service is held before Hanover students in the hope that each will take his part in the world's betterment.

4. Hanover has always had some graduates who entered business. In the earlier years more men entered the professions, especially the ministry. Today a far greater number of the educated men enter some form of business. The uncertain economic conditions of the past few years show the need for well educated Christian business men. The business courses Hanover offers are designed to give the fundamental training needed by all men who enter business today.

5. There have always been some graduates who entered the professions and there are still many who do. The college offers all the courses which give adequate training for entrance to the best professional schools of the country.

6. The athletic program at Hanover is incidental to the purpose that each student shall learn to care for his health and to take pleasure in doing so. Required physical education courses, the intensive intramural program for men and women in which most students voluntarily participate, the intercollegiate contests, and the college health service are designed to teach students to keep and enjoy good health.

7. Finally, it is the desire of Hanover that each student shall learn the habits and manners of cultivated people so that each shall be able to adapt himself easily to those social groups of capable men and women in which he is likely to live and work.

It must be with humility that a college staff shall undertake to carry out their part of this purpose. The best educational methods are necessary, but they are not sufficient. We must depend on the social and educational processes of imitation, suggestion and sympathy to help the students to acquire the facts, the attitudes and the life purposes which are set before them, but that is not sufficient. Beyond that we work with the assurance that,



## CHURCH-RELATED COLLEGES

having done our part as well as we can, the Spirit of God will lead the students to see even greater values than their teachers can set forth, and not only see them but accept and live by them.

### *Oberlin College, Oberlin, Ohio*

The aims of Oberlin College with reference to its students are :

To train them in the methods of thinking and in the use of the main tools of thought;

To acquaint them with the main fields of human interest and to direct them in the acquisition of knowledge therein;

To guide them in the integration of knowledge;

To afford them intensive training, and to encourage creative activity, within a chosen field;

To prepare them for further study or (within certain limits) for occupation after college;

To establish in them the habit of continuous scholarly growth;

To develop their power to enjoy, and to create, the beautiful;

To develop their physical and mental health;

To develop their social resourcefulness;

To develop their moral and religious life;

To prepare them for intelligent, effective, and loyal participation in the life of family, community, nation, and the international order.

(Statement adopted by the faculty of the Oberlin College of Arts and Sciences, and prepared by the curriculum committee as a chart for its own use in the process of revising and modernizing the curriculum.)

### *Shurtleff College, Alton, Ill.*

1. *Type of Education.* In line with advanced educational thought, Shurtleff College maintains that the best preparation for life, as well as for later professional or specialized study, is a broad, cultural education. In response to the needs of the commercial and industrial area which it serves, certain professional courses have been added to the curriculum. All students, however, are definitely encouraged to complete a course leading to the Bachelor of Arts degree. Such courses as have a directly vocational character are enhanced in value by the fact that they are taught with the liberal arts curriculum as background.



## CHRISTIAN EDUCATION

2. *Selection of Students.* Every effort is made to select with care the students who are enrolled and to guide them wisely in the selection of their course of study. By diagnostic and achievement tests and through counseling with the secondary school officials, the preparation, capabilities, and desires of the student are carefully evaluated. Those not fitted for the type of education offered here, or those not in harmony with the program of the college, are advised to enroll elsewhere.

3. *Guidance of Students.* By a system of close personal supervision and guidance the college seeks to insure to each student the best use of his college investment. The requirements for graduation are designed to achieve a broad, cultural education which will acquaint the student with the principal fields of knowledge while insuring sufficient specialization to prepare for later graduate or professional study. The system of faculty advisers provides sympathetic counsel and direction in all the social and scholastic problems which may arise.

4. *Social Activities.* The social life of the campus is carefully planned and insures that the student's college life shall be pleasant and filled with happy memories. By reason of the value which accrues to the individual from having developed to a high degree the fine art of living with others this is esteemed a vital part of the educational program of the institution.

5. *Health.* The importance of a sound body is recognized and the Department of Health and Physical Education maintains a careful supervision of the health of all students. Medical examinations are given each year and are made the basis for regulating the scholastic and extra-curricular load of the students and for directing them in their health activities.

6. *Intellectual Standards.* In its instructional program the first purpose of the college is to create and maintain an atmosphere of intellectual awareness. The student is encouraged to investigate, to think, to search for truth. The college also encourages interest in research upon the part of its faculty; it fosters such professional contacts as will assure the maintenance of a continuing creative intellectual life. Problems of method and procedure in the achieving of educational objectives are studied. Full use is made of all available instruments and materials which will contribute to greater achievement.

## CHURCH-RELATED COLLEGES

7. *Instructional Emphasis.* The work of the classroom is based upon an appreciation of the dynamic character of knowledge. Fact getting and the mastery of the accumulated experience of the race receive due attention, but greater emphasis is placed upon the search for relationships, the acquiring of sound scholarly method, and the development of habits of constructive thinking and effective expression. All departments cooperate in giving a unified perspective of the field of human knowledge. The greater importance of the ability to use constructively the materials of knowledge as compared with mere rote learning is emphasized by the use of modern methods in testing procedure.

8. *Christian Ideals.* Shurtleff was founded originally by members of the Baptist churches of Illinois, and it has always maintained a close affiliation with the Christian people of its area. Religion is taught, not as a matter of form, but as a vitalizing experience which will add strength to the character and happiness to the life of the individual. The inculcation of faith in the principles of Christ and the application of these principles to all business and social relationships is a constant purpose of the administration and the faculty.

9. *Ultimate Goal.* Ultimately the goal of the college is to achieve the highest development of the individual. Through the acquiring of knowledge and ideals and principles of conduct to fit him for integration into the broader society beyond the college walls; through opening to him the avenues of intellectual and emotional experience to make his life rich and satisfying; through the inspiration of contact with the best thought of all ages to stir him to noble action and courageous leadership.

# Portrait of Men Students

ROLLO R. MAY

Director of Men Students at Peoples Church, and Student Y. M. C. A.  
Secretary, Michigan State College

PROBABLY many workers coming into the student field have had experiences similar to the author's. On arriving on this campus I set about to collect all the data possible about student attitudes. It was appalling to discover that no one on the campus, outside the registrar's office and, to a minor extent, the sociology department, even pretended to possess any significant objective data regarding what students actually believed, what purposes they had in coming to college, and what they most desired. Opinions there were in plenty—offered with great generosity by professors, church workers, and townspeople. But the mere fact of their sharp contradiction threw into more distinct relief the need for data that would be at least partially objective.

No educator, we may venture to state, has achieved a sense of the importance of his vocation who has not been at times overpowered with a longing for more objective knowledge of that mobile, ever-in-flux student stream with which he deals. It is obvious to everyone that the character of student attitudes, and the backgrounds which have given birth to these attitudes, should condition our educational approach at every turn. Yet lacking objective knowledge, and painfully aware of the necessity of some frame of reference by means of which to orient our educational techniques, we who work with students have too often resorted to unscientific guesses and more or less subjectively based opinions about the attitudes and mental tempers of our student groups.

Especially do those of us who do student counseling stand in need of this knowledge. In this field where we are called upon to be artists in the remodeling of personality, how unfortunately scanty and faulty is our knowledge of our material! Though each of us does his own brand of counseling, it can safely be laid down as a generality, I believe, that no counseling will continue

## PORTRAIT OF MEN STUDENTS

to be effective which is not based on objective knowledge of the prevailing student attitudes on the campus in point.

And the student workers in the field of religion—how can effectiveness be expected if their program structures are built upon the sands of vague, subjective opinion about student needs and desires? In Read Baines's telling words, "We must find the facts instead of continuing to rely upon our socially inherited prejudices and unfounded hopes. In no field is there a more pressing need for decided change in approach than in the study of religion. Instead of continuing to preach our prejudices, we must get the facts and base our religious education upon them." (*American Journal of Sociology*, 1926-27, p. 762.)

The summary of the results of this survey made among the men students at Michigan State College during the past year is presented in the hope, first, that it may suggest a method which can be employed with profit on other campuses, and second, that the results themselves may give indications of the character of the student mind not only of this particular college, but also, to some small extent, of the contemporaneous student world as a whole.

The technique, briefly, consisted of personal, private interviews with one hundred and fifty men students, selected on the impersonal system of every fifth man student in the college directory. The student was given an appointment with me in the seminar room in the college library, and every precaution was taken to free him from associations which might condition his responses. Not one student among these selected and approached in the normal way failed, in the end, to come in. The friendliness and genuine cooperation of these students give proof to the honesty of their answers.

The interview was guided by a set of questions drawn up for this purpose after a study of similar questionnaires used in other educational centers, but all the checking was done by myself. The student simply "turned on the gas" and talked, with an occasional question to keep him in the right field, but with plenty of leeway to describe points of special tension in his adjustment to college life.

As an added check, though obviously limited in validity,

## CHRISTIAN EDUCATION

against the possibility of my connection with the church influencing the interviewers' responses, especially in the portion of the questionnaire dealing with frequency of church attendance, we were able to have a graduate assistant in the sociology department take twenty of the interviews. Mr. Oldt's results did not differ in any significant way from mine; his figures, indeed, showed students to be attending religious functions in even greater percentages than mine.

Even more important than the purely objective data gained in this survey is the intimate understanding of human personality, a wealth of knowledge which can not at all be reduced to quantitative data. The validity of the results, judged by a standard of complete objectivity, varies greatly of course; and the chief "*raison d'être*" of a survey of this sort lies in the acquaintance it makes possible with all of those nuances of the human personality which make every individual distinct and different from every other one. In this realm one can, of course, attain only partial objectivity.

What infinite human interest in that procession of men coming in for these interviews! Football stars whose weekly diet was the cheers of frenzied grandstands; meek and timid lads of pallid complexion whose books were their only companions; boys from the farm who shook your hand with one rough and hard from long days in the fields; overconfident B. M. O. C.'s who proudly named a list of activities which connected them with everything on the campus; staunch Lutherans from isolated communities; and students of Methodist, Presbyterian, Baptist, indeed, all sects and denominations, engaged in valiant struggle to make their religion at home in the new realms of knowledge. Everything about the student adds its stroke to the painting of his personality-picture: his knock on the door, the assurance with which he steps across the room, the self-confidence in the shake of his hand, the friendly or withdrawn attitude shown in the expression in his eyes. And in these intimate talks one learns anew the meaning of that ancient injunction, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

## PORTRAIT OF MEN STUDENTS

### PART I. ATTITUDES OF MEN STUDENTS

The first area covered by the survey is that of the motives of men students in coming to college. Forty-seven per cent of the purposes named were of a vocational nature, the student enrolling in college to be "trained for a job." The next largest group, 17%, were purposes of a liberal, non-utilitarian character, to be lumped under, "general education and culture." Thirteen per cent of the purposes were simply that it was "the thing to do"—the answer of the student who registers surprise at the question, and returns, "All during my childhood it has simply been taken for granted that I should go on to college." Nine per cent of the men students see college as a necessary hurdle in the race to popular success, stating their purpose in some such phrase as "to get ahead in life." Five per cent were "sent by parents"; 4% felt the "necessity of having a degree"; and 3% of the reasons offered were "social development."

Why do students select this or that particular college? The largest number of reasons—25.5%—for choosing this college pertained to the curriculum: a "special course offered here," or, "a course of special excellence." The next largest group of reasons, 22.5%, was "low expense." Sixteen and a half per cent cited "proximity to home," and ten and a half per cent "because friends were attending this college." Ten per cent came, often across several states, because this was "Dad's or mother's old Alma Mater." Two and a half per cent were influenced in the choice of this college by its athletic reputation, half of this number being recipients of "athletic scholarships." These facts indicate that students do not choose their college on the basis of its successes on the athletic field. Other reasons mentioned by an odd one or two per cent were the beauty of this campus and the democratic atmosphere of the college.

In regard to the attitude of parents toward the son's coming to college, it was found that 92% of the parents were in favor of it, 4.5% were indifferent, and 3.5% were opposed.

What proportion of our men's student body is working its way through college? Fifty-seven per cent are engaged in some form of self-support while in college, 43.6% working part of their way and 13.5% working for all of their expenses. Only 43%,



## CHRISTIAN EDUCATION

then, of our men students are being supported in college entirely from outside funds.

This survey did not uncover any great dissatisfaction on the part of men students with their academic work. In answer to the general question—too broad, of course, to indicate much,—36.5% felt that “all of their classes were worthwhile,” while only 4% of the remainder were of the opinion that a majority of their classes were not worth taking. It is interesting to notice that the criterion almost universally used by students in judging the worth of a class was its practicability, its bearing on their anticipated vocation. Forty-four and a half per cent said that getting their assignments gave them no particular difficulty; 9% found assignments in a minority of their classes too difficult, while only .5% admitted that the assignments in the bulk of their classes seemed to be too difficult. This would indicate that the instructors gauge their assignments well in relation to student ability.

In that matter of interesting conjecture, the amount of time students spend studying, this survey found 9.5% of the students to be the “book-worms,” spending all of their time outside classes and employment on their studies. Thirty-eight and a half per cent spend two-thirds of their free time studying; 30.5% half, 15% one-third, and 6.5% less than one-third, (computed on the basis of 6 days a week, 6 to 8 hours free time per day). In other words, 78% of the men spend half or more of their free time studying.

In the area of student reading we come upon some exceedingly interesting data. Sixty-five and a half per cent read no books at all during the college year outside their regular assignments. Of this number, 67.5% read some during vacations, which leaves from one fifth to one-quarter of the men of the college never reading at all except when compelled to by class assignments. Those who do read spend about half of their time with novels, around half of which are of the detective story variety read merely to “while away the time.” Of the other books read the types mentioned particularly were biography, history, and world affairs.

Seventy-eight of the men students read magazines. The magazine most read, interestingly enough, is *Collier's*, having almost



## PORTRAIT OF MEN STUDENTS

twice the popularity of the next highest magazines in our count, the *American* and *Saturday Evening Post*. Then comes *Reader's Digest*, with about 10% reading it from time to time. About 4% read *Harper's* regularly or occasionally, 2% the *Atlantic Monthly*, with all sorts of other magazines, such as *Cosmopolitan*, *Christian Century*, *Review of Reviews*, having their one or two readers per hundred men students. Were it our purpose here to comment on the implications of these figures, we could point out that an educational process in which students do so little worthless reading is ailing somewhere.

Extracurricular activities occupy a large share of the lime-light on the average campus; but just how many students actually participate in these activities? Fifty-four per cent are in one or more activity; 46% in none at all. (Our definition included all extracurricular groups which meet and carry on a program, excepting housing groups and athletics of the strictly intramural type.) At least half of the men who are in any activity are in more than one, many naming off a list of four or five. This situation would indicate, we might point out, that the extracurricular system on a campus such as this is poorly adjusted to the total student body, many students having distinctly too much outside activity and many—this includes almost half of the men student body—not enough.

We now come to the section of the survey aimed to discover the degree of social adjustment of the men students. Seventy-five per cent felt they "fitted in" the campus body. All but 3% said they had made plenty of friends since they had been on the campus. Fifty-one per cent of the men interviewed belonged to fraternities; 92% dance. Regarding the amount of dating, it was found that 16% of the men students never go out with the opposite sex. Fifteen per cent have "steadies," and the average for the remainder is exactly one date a week. It was interesting to watch the percentage having "steadies" increase as the year progressed.

How much are these students troubled by campus melancholy, those "student blues" that seem to beset so many people on a campus? Fifteen per cent said they felt emotional depressions frequently and regularly; 57% were troubled by melancholy

## CHRISTIAN EDUCATION

occasionally; and the remaining 28% made up that happy-go-lucky group that never had the "blues." Causes named by students for their emotional depression were, in order of frequency: first, worry over curricular work, such as difficult assignments, exams, or grades; second, bodily fatigue; third, financial difficulties; and fourth, social problems, such as difficulty in getting acquainted on the campus.

### *Where Is the Playboy?*

In concluding this first section of the survey, may we point out the high degree of student seriousness evidenced in the above results. These are not the frivolous collegians of which the newspapers used to shout so blatantly. Noting the serious purpose shown by the majority of students in their reasons for coming to college, their earnestness as indicated in the average of time spent on studies and the large number working their way through school, their appreciative attitude toward their classes, and, finally, the wholesome amount of participation on the average in social activities,—noting these things, we find ourselves asking, "Where are those notorious, blasé college boys interested only in wine, women, and football of which we used to hear so much?"

The answer is that the playboy, at least on this campus, represents a species growing increasingly rare,—and already in fact almost extinct. For this in large measure we owe our thanks to the depression. Professor Robert G. Angell, of the University of Michigan, finds in a study of his campus (*School and Society*, Sept. 23, 1933) that "the depression . . . does seem to have put college students into a more serious frame of mind and led them to points of view and values considerably more mature than those which they held in 1929."

Coming back to this campus in 1934, I have been continually surprised by the contrast in the seriousness of student attitudes with those prevalent on the campus when I was a student here in the heyday years of '26 and '27. The collegiate swagger denoting irresponsibility is gone. The campus cynic has had a large measure of his flippancy worn off by dint of rubbing elbows with boys existing on one meal a day; the price for the Prom ticket is

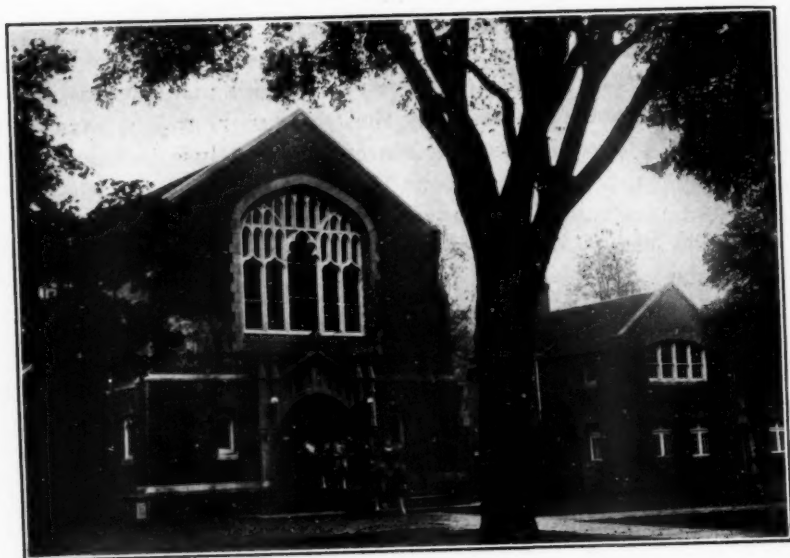
## PORTRAIT OF MEN STUDENTS

cut to a third, and is no longer planked down with the old-time attitude of "father and mother pay all the bills and we have all the fun"; capable graduates by the scores without jobs have influenced undergraduates to a conception of values in character and personality centered about those things which "moth and rust do not consume"; the mystic attraction of the class officer's title, the varsity letter, and the honorary key have greatly diminished.

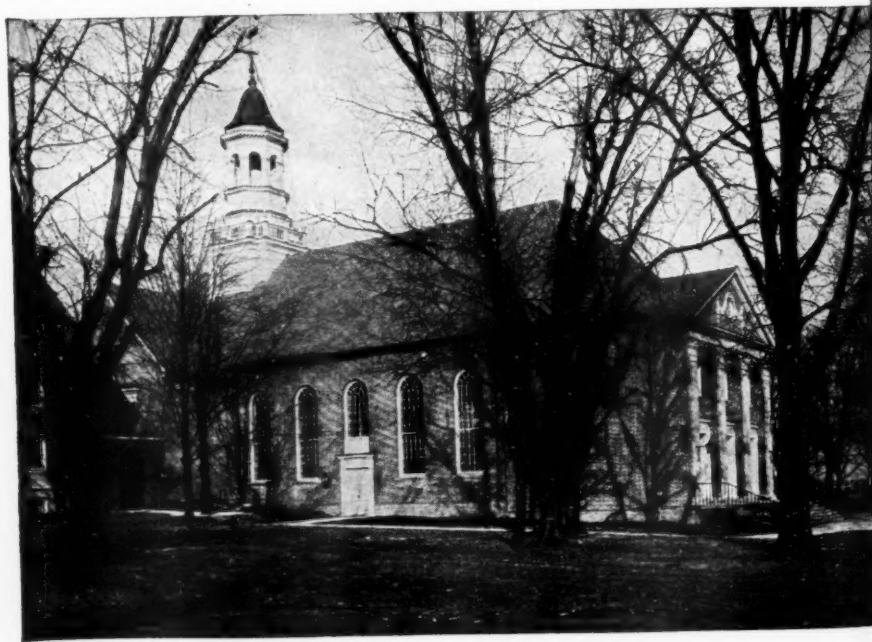
In short, the college playboy is growing up. We can say that he is woefully underdeveloped culturally; but we cannot say that he does not mean business. We may remark that he has yet to mature enough to realize and appropriate the values in the arts and the free play of mind of any living that is intrinsically worth while. But we cannot say that he does not realize that life is not child's play, but an affair which demands of its participants maturity and responsibility.

*(To be continued in June issue)*





HERRICK CHAPEL AND Y.M.C.A. BUILDING, GRINNELL COLLEGE



HENSEL AUDITORIUM, FRANKLIN AND MARSHALL COLLEGE

# The Center of Population of Theological Education, 1870-1930

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THE *center of population* is defined by the United States Census Bureau as "the point upon which the United States would balance, if it were a rigid plane without weight and the population distributed thereon, each individual being assumed to have equal weight and to exert an influence on the central point proportional to his distance from the point." In other words it is the center of gravity of the weighted plane or a two-dimensional average of the population.

The determination of this point at the regular decennial census intervals is the best method that has been devised by the United States Census Bureau to trace compactly the rate and direction of general movements of population. The first official computation of this point was made under the direction of Francis A. Walker, superintendent of the ninth census, for publication in the first statistical atlas of the United States, published in 1874.\* At that time the position of the center of population was computed for each census year since 1790.

So convinced has the census bureau become of the value of this mode of summarizing population trends that in later years it has made much more extensive use of the same method. In 1910 the positions of the centers of population since 1880 for each state were computed. In 1920 the method was further extended to include centers of foreign-born population, of Negro popu-

\* Walker, Francis A. (Compiler), "Statistical Atlas of the United States, Based on the Results of the Ninth Census." Washington, 1874. P. 5. For an earlier unofficial computation by J. E. Hilgard, Superintendent of the U. S. Coast Survey, and other information regarding the history of the concept of center of population, see Walter Crosby Eells, "The Center of Population—a Prophecy and Its Fulfilment," *The Scientific Monthly*, XX, 78-84; January, 1925.

## CHRISTIAN EDUCATION

lation, of urban and rural population, and even to determine centers of agriculture, of manufacturing, of number of farms, of farm area, of improved acreage, of value of farm property, and of the production of corn, wheat, oats, and cotton.

Why not then educational centers of population as well? A method which has proved so valuable in summarizing movements of general population should be equally valuable in summarizing the similar movements of the higher educational population—the student enrollment in the colleges, universities, and professional schools of the United States.\* The object of this paper is to report and discuss the results of computations which have been made by the author to determine the *center of population of theological education* for each census year from 1870 to 1930.

### METHOD OF COMPUTATION

The data upon which the computations are based were taken from the official reports of the United States Office (formerly Bureau) of Education. These statistics are not perfect, but they probably are as accurate and reliable as are available. The method used was the same as that of the census bureau, with the substitution of "states" (with their centers of population as computed by the census bureau) for "square degrees" as the unit of computation.\* The number of students of theology involved at each census period is as follows:

\* For three such studies see Walter Crosby Eells, "The Center of Population of Higher Education," *School and Society* (September 11, 1926), XXIV, 339-44; "The Center of Population of Engineering Education, 1900-1930," *Journal of Engineering Education* (June, 1935), XXV, 662-69; and "The Center of Population of Pharmaceutical Education, 1870-1930," *Journal of the American Pharmaceutical Association*, XXIV, 868-71 (October, 1935).

\* "In making the computations for the location of the center of population it is necessary to assume that the center is at a certain point. Through this point a parallel and a meridian are drawn, crossing the entire country. . . . The product of the population of a given area by its distance from the assumed parallel is called a north or south moment, and the product of the population of the area by its distance from the assumed meridian is called an east or west moment. In calculating north and south moments the distances are measured in minutes of arc; in calculating east and west moments it is necessary to use miles on account of the unequal length of the degrees

## THEOLOGICAL EDUCATION 1870-1930

1870 .....	3,334
1880 .....	5,093
1890 .....	7,013
1900 .....	8,009
1910 .....	11,012
1920 .....	7,216
1930 .....	13,045

### LOCATION OF CENTERS

The latitude and longitude and approximate location of the center of theological education for the seven different decennial periods are shown in Table I and on the map of Fig. 1.

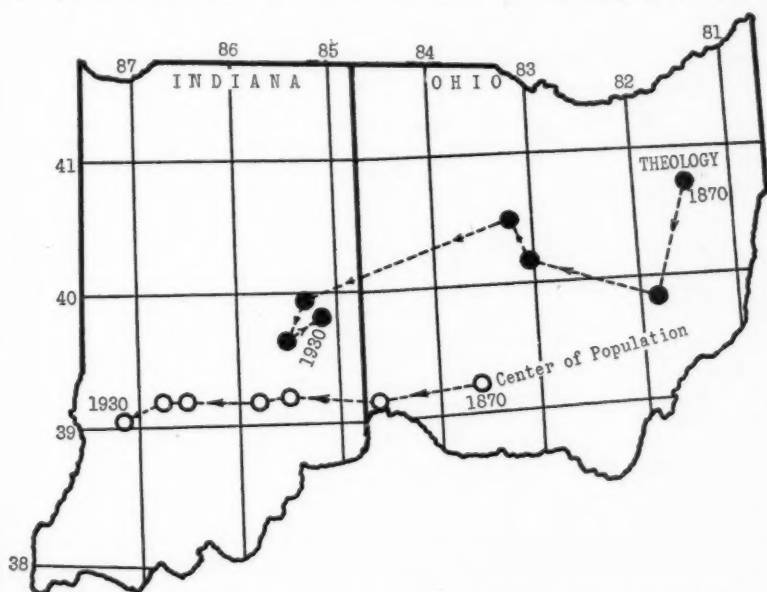


FIG. 1. Location and Movement of Centers of Population of Theological Education and of the General Population, 1870-1930.

The map also shows the location of the general center of population of the country for the same dates. The abbreviation "C. S." in Table I indicates that the town named is the county seat of the county in which the given center is located.

and minutes in different latitudes. The population of the country is grouped by square degrees—that is, by areas included between consecutive parallels and meridians—as they are convenient units with which to work."—Sloane, Charles S., *loc. cit.*, p. 5.



# CHRISTIAN EDUCATION

## TABLE I

LOCATION OF CENTERS OF POPULATION OF THEOLOGICAL EDUCATION,  
1870-1930

Year	Lati- tude North	Longi- tude West	State	County	Distance from Important Cities or Towns
1870	40° 43'	81° 24'	Ohio	Stark	26 miles SE. of Akron 7 miles S. of Canton, (C. S.)
1880	39 51	81 53	Ohio	Muskingum	59 miles E. of Columbus 10 miles SE. of Zanesville, (C. S.)
1890	40 10	83 02	Ohio	Delaware	14 miles N. of Columbus 9 miles S. of Delaware, (C. S.)
1900	40 26	83 10	Ohio	Delaware	33 miles NW. of Columbus 10 miles NW. of Delaware, (C. S.)
1910	39 55	85 20	Indiana	Henry	16 miles S. of Muncie 2 miles E. of Newcastle, (C. S.)
1920	39 38	85 29	Indiana	Rush	36 miles E. of Indianapolis 4 miles NW. of Rushville, (C. S.)
1930	39 50	85 11	Indiana	Wayne	20 miles SE. of Muncie 16 miles NW. of Richmond, (C. S.)

The center of population of theological education has moved westward every decade except the last one, from 1920 to 1930, when a half century's trend was reversed and the center moved eastward again. The greatest westward change occurred between 1900 and 1910 when it shifted 115 miles westward from central Ohio to eastern Indiana. The total westward movement from 1870 to 1930 has been slightly over 200 miles,—the southern movement in the same time 53 miles. The movement of the center of theological education in miles each decade is summarized in Table II.

Reference to the map of Fig. 1, shows that the center of population of theological education has always been markedly north and east of the center of general population of the country. In 1930 the theological center was east even of the position of the general center forty years earlier in 1890. In 1930 it was 53 miles north and 104 miles east of the general center for the same year. Westward the course of Empire has taken its way,

# THEOLOGICAL EDUCATION 1870-1930

TABLE II

MOVEMENT OF CENTER OF POPULATION OF THEOLOGICAL EDUCATION, 1870-1930  
(In miles during the preceding decade)

Year	From point to point in a straight line	Northward	Southward	Eastward	Westward
1880 .....	57.9	.....	51.9	.....	25.6
1890 .....	63.8	18.8	.....	.....	61.0
1900 .....	17.0	15.5	.....	.....	7.0
1910 .....	118.9	.....	30.6	.....	114.9
1920 .....	18.6	.....	16.8	.....	8.0
1930 .....	19.7	11.5	.....	16.0	.....
TOTALS (net) .....			53.5		200.5

as shown so vividly by the steady advance of the points representing the general population, but the center of the preparation of ministers to serve the religious needs of the westward moving population has lagged behind by a hundred miles or more. Relative to the distribution of the general population, there has been a greater emphasis upon theological education in the East and North, than in the West and South.

By 1940 the general center will probably be very close to the Illinois state line, while the theological center will probably be not far from the Ohio-Indiana line. The marked westward swing of the theological center between 1900 and 1910 has not been continued. In spite of the continued westward movement of the general population during the twentieth century, the center of emphasis upon the education of ministers has remained practically static since 1910. Such facts as these should furnish food for thought on the part of those responsible for the education of the clergy in the different religious denominations.

## News and Notes

### *Heidelberg College, Tiffin, Ohio*

The Young Women's Christian Association celebrated its Fiftieth Anniversary on February 14-16. The celebration began with a special chapel service on Friday morning, followed by a birthday party that evening, an all women's dinner attended by more than two hundred on Saturday evening, and an all college communion service on Sunday afternoon. The address at the dinner was given by Miss Mary Klemm, of the University of Cincinnati.

### *Uniform College Information Blanks*

The Ohio colleges are cooperating in a state-wide program of putting into effect a plan which will prove of interest and importance to high school seniors, the high school authorities, and the college entrance examiners. High school seniors of that state will fill in a uniform college blank which will be sent to a central office in Columbus, from which point the colleges may receive prospective students' names and such information concerning these as they may desire. It is said that this plan has the following advantages:

"First—It helps the seniors by getting them to think seriously about college and vocational choice by confronting them with a wide range of questions involved in the intelligent choice of college, and by presenting equal opportunities for guidance not only by those now singled out as college prospects, but to many others who deserve to be in college. Second—It will help the high schools by offering the first important joint step toward removing the present abuses of student recruiting, and toward putting student promotion on a thoroughly educational plane; and by instituting uniform college entrance blanks which will eventually save the high school authorities much time, effort and confusion. Third—It will help the college by encouraging more high school students to become prospective entrants, by enabling each college to concentrate upon discriminate lists which contain the names of students who are especially interested in the college, or whose general pattern of preparation, interests and ambitions represent the type best fitted to attend the college."

### *College of Emporia, Emporia, Kansas*

Dr. John Harvey Furbay, head of the department of education of College of Emporia, has been granted an extended leave of

[ 332 ]

## NEWS AND NOTES

absence from the College to carry on his work as educational counsellor to the Republic of Liberia where he was sent early this year by the League of Nations. Dr. Furbay was educated at Asbury College, New York University, and Yale, where he received his doctor's degree. In addition to his teaching work, he has done some radio work and has been writing a daily newspaper feature, "The Debunker," which is syndicated by the Philadelphia *Public Ledger*. His headquarters are in Monrovia, the capital of Liberia.

### *Dr. Frank H. Leavell*

By special invitation Dr. Frank H. Leavell conducted a two-day seminar before the Divinity School of Yale University on Student Religious Activities as Southern Baptists promote them through the Baptist Student Union. On March 1st Dr. Leavell started on an extended trip to the Orient. He is secretary of the World Baptist Young People's organization and also a member of the Executive Committee of the Baptist World Alliance.

### *A Century of Higher Christian Education*

Dr. H. O. Pritchard, secretary of the Department of Higher Education of the Disciples of Christ, says: "The year 1936 is a pivotal year for higher education among Disciples of Christ. It marks the close of one century and the beginning of another in educational endeavor. It was in 1836 at Georgetown, Kentucky, that Bacon College was founded and in the autumn of that year opened its doors to the reception of students. Walter Scott served as its first president, and John T. Johnson who then published *The Christian*, supported it in every possible way. Indeed it is not too much to say that John T. Johnson was the principal force in the founding of this college, and that to him more than to any other man is to be ascribed the honor of bringing it into existence.

"The college was moved in 1840 to Harrodsburg, Kentucky, where James Shannon, who later became president of the University of Missouri, was its president. Bacon College was, therefore, the first college founded by our people. It was in 1840 that Mr. Campbell and his colaborers brought Bethany College into existence. Bethany College has the honor of being our oldest college in continuous existence. Those who established these first colleges were pioneers in every sense of the term. Above all they were educational pioneers and had distinctive and creative ideas with respect to the place, purpose, and program of Christian education."

## CHRISTIAN EDUCATION

### *World Good Will Day*

The World Federation of Education Associations has announced May 18 as the World Good Will Day. It hopes that exercises will be held in every school, in every community, in every nation. A "Good Will Booklet" containing programs and pageants for this day may be obtained from the Federation at its office: 1201—16th Street, N.W., Washington, D. C.

### *Lutheran Student Pastors Conferences*

Under the auspices of the Board of Education of the United Lutheran Church, two valuable conferences for Lutheran student pastors were held during the month of February at the Christian Association Building, Philadelphia, and the Lawson Hotel, Chicago. The subjects discussed were: *The Student Mind*, *What the Church Offers the Student*, and *Methods and Programs*.

### *Shall Students be Made "Beer Conscious?"*

British economists answer, *No*. The following statement was signed by such men as Sir Joshua Stamp, Viscount Snowden, Sir John Paish, Professor W. A. Bone, Professor Robert Richards, Lord Arnold, John A. Hobson, and W. Hamilton Whyte. It is reprinted from the January issue of the *International Student*.

"We, the undersigned, view with the gravest misgivings, the intensive drive which is being made to make the young man of today 'beer conscious,' and to acquire a beer-drinking habit, where his present environment has allowed him to grow up and be happy without any such taste.

"Statistical enquiry shows that in the past a far greater proportion of the spending resources of the mass of the people has gone in drink than can possible be justified, having regard to the much greater physical and economic efficiency and ultimate satisfaction which would result from alternative ways of spending. It commonly happens, even with drinking that does not lead to intemperance, that one member of the family spends eight or nine shillings out of an income of fifty shillings a week that has to do for five or six people, and much of this sum could be spent on such things as extra milk, better food or clothing, and access to fresh air, with undoubted improvement to the whole family. The average economic efficiency of the workers would not be lowered, and that of the whole population would be raised by a transfer of a large part of the expenditure to other subjects. If efficiency is improved, the national production is raised, the average effective standard of life is improved and real wages are higher."

## NEWS AND NOTES

### *A Plan of Cooperation*

The Congregational Education Society has a valuable plan for cooperation in Leadership Training between the Society and a college. The courses taken in colleges in Religious Education, in Bible, and in kindred subjects are credited toward the Standard Leadership diploma on the basis of their value in terms of units of the Standard Leadership Curriculum. The procedure suggested is as follows:

1. That faculty members in the cooperating college be listed as accredited instructors, be given a card of accreditation by the Congregational Education Society and be granted the privileges which are allowed such instructors.

2. That these instructors make an evaluation of the courses offered in their college in the field of religious education, by a comparative study of Educational Bulletin No. 503 and their college catalog, and make a report upon a Form, b, entitled "Courses in Religious Education offered at ——."

3. That this report, together with a copy of the college catalog, be forwarded to the Department of Leadership Training of the Congregational Education Society for approval of the recommendations made.

4. That, when this report has been received by the Department of Leadership Training, the instructors may then report, upon completion of various college courses, students doing satisfactory work, thereby recommending them for Standard credit to the Congregational Education Society.

5. That the Department of Leadership Training then forward either to the instructor or to the students individually (as the instructor may direct) the proper credit cards for units of the Standard Leadership Curriculum covered by the college courses.

## Additions to the Office Library

**Educational Abstracts.** Vol. I, Number 1, January-February, 1936. 230 Fifth Avenue, New York City.

This is a new journal under the editorship of Norman J. Powell, with four associate editors and twenty-eight cooperating editors. Its purpose is "to provide abstracts of current material of educational interest in books, journals, monographs, etc."

**The Dewey School.** By Katherine Camp Mayhew and Anna Camp Edwards. Introduction by John Dewey. D. Appleton-Century Company, Inc., New York. 1936. Pages 489. Price, \$2.50.

This book gives a comprehensive description of the Dewey School, which was the laboratory (not practice) school of the University of Chicago during 1896-1903. Its parts cover the historical development and organization, the curriculum, educational use of scientific method, and personnel-organization-evaluation.

**The Social Studies Curriculum.** The Fourteenth Yearbook of the Department of Superintendence of the National Education Association. Washington, D. C. 1936. Pages 478. Price, \$2.00.

In these days every person must be interested in social studies. All teachers of social studies will wish to learn of the factors conditioning the social studies, the social studies curriculum, teaching, evaluating, and revising social studies programs.

**The Dean of the Small College.** By Clyde A. Milner. The Christopher Publishing House, Boston. 1936. Pages 151. Price, \$1.75.

After studying the duties of the deans in more than a hundred colleges and with several years of experience in the office, President Milner of Guilford College has prepared a valuable statement of the most important office in a small college, aside from the presidency, too long neglected. Believing that the functions and duties are relative to a Christian philosophy of education, the author surveys the present status of the dean and his existing functions, and then presents the Christian implications of the office and functions of the dean. The deanship is conceived of as more than a profession; it is a ministry, since its responsibility is "fundamentally religious."